

THE Christian Monitor.

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Brief View of the History of Missions.

[Continued from page 172.]

The Danish Mission sustained a severe loss in the death of Mr. Gericke.—His zeal, activity, and personal influence greatly promoted the cause while he lived. After his decease the mission began to languish. Another cause, however, had a disastrous effect. The events of the war in Europe dried up two of its sources, the Royal College at Copenhagen, and the Orphan House at Halle, in Germany. The only support which they receive from that quarter of the world is, the stipend allowed by the Society for promoting Christian Knowledge. But this supply is by no means commensurate with the increasing number of their churches and schools. The chief support of the mission is derived from itself. Mr. Swartz had in his life acquired considerable property. When he was dying he said, "Let the cause of Christ be my heir." The pious Gericke also bequeathed his property to the mission. And at the time of which we now write (1806) Mr. Kolhoff, although he could ill afford it, gave, from his own pocket, an annual sum, which was necessary, he said, to preserve the remote congregations in existence. The worthy missionaries, however, notwithstanding every difficulty, have gone on with exemplary zeal and patience, in the great work of evangelizing the Heathen. And every year some are added to the church.

Down to the year 1812, at which period this narrative must, for the present, terminate, under the pressure of many wants, and amidst much opposition, these faithful men attended their various charges, instructed and received into the bosom of the church, the poor benighted heathen, and were made instrumental in

diffusing the light of life among those who might well be said to have sat "in the valley of the shadow of death."

About the time mentioned there were symptoms of reviving zeal in behalf of this most respectable mission, manifested by the "Society for promoting Christian Knowledge;" and we hope that the region of India, in which the missionaries employed their labours, has before this, felt its effects. Should this prove true, the readers of the Monitor may expect an account of it in due season.

We shall now proceed to give a brief, though imperfect sketch of the

Society and Missions of the Moravian Brethren.

(From the Christian Observer, July, 1811.)

"Ever since the year 1732, the churches of the Brethren have endeavored to extend the benefits of Christianity to Heathen nations. From small beginnings, their missions have increased to thirty settlements, in which about 150 missionaries are employed, who have under their care about 24,000 converts from among various Heathen tribes.

"Their motive in sending missionaries was, and continues to be, an ardent desire to promote the salvation of their fellow men, by making known to them the Gospel of Jesus Christ. They were grieved to hear of so many millions sitting in darkness; and, trusting in the promises of God, they went forth with a confident hope, that their labor would not be in vain. Not disheartened by the smallness of their means, they went forth in the strength of their God, and He has wrought wonders in their behalf. The same spirit still prevails in their congregations; and there has been found a continual and increasing succession of persons, who have been ready to enter on the dangers and

hardships of the missionary service. No mission, however, has been undertaken but by particular invitation, and with a prospect of being protected in a permanent establishment.

" Members of the Brethren's church, disposed to serve in missions, mention their views to a committee of the synod appointed to superintend missions : and if no objection appears, they are considered as candidates. As to qualifications, much erudition is not required. " To be well versed in the Sacred Scriptures, and to have an experimental knowledge of the truths they contain, is indeed judged indispensably necessary. But it has been found by experience, that a good understanding joined to a friendly disposition, and, above all, a heart filled with the love of God, are the best and most essential qualifications of a missionary. Nor are, in general, the habits of a student so well calculated to form his body for a laborious life as those of a mechanick.

" Yet men of learning are not excluded, and their gifts have been made useful in various ways. When vacancies occur, or new missions are to be begun, the list of candidates is examined, and those who appear suitable are called upon, and accept or decline the call as they find themselves disposed."

" The settlements of the United Brethren among the Heathen, on the 1st of January last, were as follows, viz.

" Begun in 1732, in the Danish West India Islands, amongst the Negro slaves; in St. Thomas, two settlements; in St. Croix, three; in St. Jan, two. Begun in 1733, in Greenland, three. Begun in 1734, among the native Indians, in North America, two settlements, one in Upper Canada, and one on the Muskingum; since which one has been formed, in 1801, among the Cherokees, and one among the Creeks in 1807. Begun in 1738, in South America, three settlements among the Negro slaves, free Negroes and native Indians, in and near Surinam. Begun in 1754, in Jamaica, two settlements; in 1756, in Antigua, three; in 1764, among the Esquimaux Indians, on the coast of Labrador, three; in 1765, one in Barbadoes, and one among the Calmucks at Sarepta, near the Caspian Sea; and in 1775, one in the island of St. Kitts.

In 1736, a settlement was formed among the Hotentots, near the Cape of Good Hope, which it became necessary to abandon, but the attempt was renewed in 1792, and two settlements have been formed there. In all, 29.

" The Brethren had formerly three flourishing settlements on the Muskingum, in North America. In the American war, the settlements were destroyed, and the inhabitants partly murdered.

" In 1736, George Schmidt, a man of remarkable zeal and courage, had succeeded in forming a small congregation from among the Hotentots. He left them to the care of a pious man, and returned to Europe to procure assistance. The Dutch East India Company would not, however, permit him to resume his labors, lest the conversion of the Hotentots should injure the colony. At length, in 1792, after repeated applications, leave was given to the Brethren to send out fresh missionaries. The different governments, whether British or Dutch, have since been extremely favorable to them; and they proceed successfully on the very spot, Bavian's Kloof, where George Schmidt had labored. This place, in 1792, was barren and uninhabited. At present there are five married, and two single missionaries residing there, with about 1000 Hotentots. A second mission has been begun, by desire of Earl Caledon, of whom the missionaries speak in the very highest terms.

" Attempts have been made to establish missionaries near Tranquebar, on the Coromandel coast, in the Nicobar islands, and at Serampore and Potna in Bengal. But various circumstances, and particularly the expense, which far exceeded the ability of the Brethren, occasioned the relinquishment of all these attempts.

" The mission at Sarepta has not been very successful among the Calmuc Tartars, for whose benefit it was designed, although the exertions of the missionaries have been great and persevering. They have, however, been made very useful to the German colonists on the Wolga, and they have also turned their attention to the education of Heathen children.

" The most flourishing missions at present are, those in Greenland, Labrador, Antigua, St. Kitts, the Danish West In-

in islands, and the Cape of Good Hope. In Jamaica, the progress has been slow.

"Missions have also been attempted to the following places, which have not succeeded; to Lapland in 1735; to the coast of Guinea, in 1737, and again in 1768; to the Negroes in Georgia, in 1738; to the slaves in Algiers, in 1739; to Ceylon, in 1740; to Persia, in 1747; and to Egypt, in 1752. In Upper Egypt there was some prospect of success; but the wars of the beys made the stay of the Brethren unadvisable.

"The general synods of the Brethren's church appoint a select number of bishops and elders, called the Elders' Conference of the Unity, to superintend its concerns till the next general synod, which meets usually every seven or eight years. This conference is divided into four committees, to one of which the care of missions is entrusted. With this committee all missionaries correspond. From their letters and diaries, a secretary makes extracts, of which copies are sent and read to all the congregations and missions. All things relating to missions are first discussed in this committee; but no resolutions are formed without the concurrence of the whole conference. In each settlement, one brother is appointed to superintend the mission; but he never acts without consulting his fellow-laborers. A society is formed among the Brethren in London, which takes the whole charge of the mission at Labrador, and assists the other missions, especially those in the British dominions, as much as lies in their power. A small vessel is employed to convey the necessities of life to the missionaries on the coast of Labrador once a year; and for upwards of forty years, no disaster has befallen this vessel, so as to interrupt the regular annual communication, though the navigation is of a very dangerous kind. In Amsterdam, a similar society was formed; but the troubles in Holland have put it out of their power to assist much at present. Another society of the same kind exists among the Brethren in America. These three societies have done all in their power to support the accumulated burdens of the missions; but they have no power to begin new missions, or to send out missionaries, which is vested solely in the Elders' Conference of the Unity.

"The regulations of the settlements are every where the same. The Gospel is preached to all the Heathen to whom the missionaries can have access, who likewise diligently visit and converse with them in their dwellings. Those who are awakened to a sense of their lost state by nature, and their need of a Savior, are called *new people*, and are particularly attended to. If they manifest an earnest desire to be saved, they are admitted as *candidates for baptism*, and, after a term of instruction and probation, *baptized*. If they prove by their conduct the genuineness of their profession, after being for a time *candidates for the communion*, they become *communicants*.—Each of these classes has separate meetings, in which they receive suitable exhortation and instruction. Separate meetings are also held with the children, single men, single women, married people, widowers, and widows, in which the admonitions adapted to their respective situations and circumstances are given. Each of the baptized comes at stated times to converse privately, the men with the missionary, the women with his wife, by which a more intimate knowledge of them is obtained, and appropriate advice given. To assist in this important object of acquiring a knowledge of the state of individuals, in large missions, *assistants* of both sexes are chosen from among the converts, to visit from house to house, attend to the sick, preserve order, and promote harmony. These assistants meet the missionaries at stated times, in order to confer with them on the state of the congregation. The assistants are allowed occasionally, on week days, to address the congregations. Other persons of good character are used as *servants* in the chapel, and they meet to consult on subjects respecting outward order. At times a *council* is held with a number of inhabitants chosen by the congregation, in which all things relating to the welfare of the settlers are discussed. When the congregation consists of slaves, the external regulations are necessarily somewhat different. The internal regulations are the same in all. Those who violate the precepts of the Bible, are shut out from church-fellowship till they have given proof of repentance. Schools are established in all the

Brethren's settlements among free persons ; and a Sunday school, by permission of some planters, has been begun in Antigua. Spelling-books and Catechisms, and parts of the Scriptures, have been printed in various languages. In all the settlements, the congregations meet, once every day, for social worship ; and on Sundays, the missionaries are employed from break of day till dark, in various spiritual duties ; which also occupy them much on the week days. "The Brethren have found by long experience, that 'the word of the cross is the power of God unto salvation to all them that believe.' They, therefore, preach Jesus and him crucified, sowing the word in tears, with patience and courage ; knowing that they shall hereafter reap with joy." There is no part of the doctrine of our Saviour and his apostles, which the missionaries do not gradually endeavor to inculcate into the minds and hearts of their people ; and, through the mercy and power of God, the most blessed effects have attended their labors.

"*For the maintenance of this important and extensive work, no fund whatever exists.* It is supported wholly by voluntary contributions of the Members of the Unity, and of several other friends, without whose aid, indeed, poor and few in number as are the Brethren, their large missions could not be preserved.—Without the utmost frugality, both at home and abroad, the sums subscribed would be inadequate to the expenditure. The expense of the missions has increased to 6000*l.* per annum. The number of missionaries is 150 exclusive of about 80 widows, children, and resting missionaries. When the expense of journeys and voyages, building and repair of chapels, &c. &c. are taken into the account, this sum will appear small as compared with its effect, but large as compared with the number and abilities of the contributors. The war has increased the expenses, but diminished the receipts, through the disasters which have befallen the Brethren's settlements in Holland and in Germany. Some of the missions, indeed, are supported to a considerable degree, by the zeal and diligence of some of the Brethren, who apply the earnings of their labor in this way ; but this cannot be

done in all cases. The missionaries receive no stated salaries, but they transmit a list of necessaries, which, if approved, are procured and sent to them. Their children and widows are provided for.

" Such is the account given of the state of the missions of the United Brethren. Can it be that they would fail for want of support ? We will not believe it possible. We recommend their claims most earnestly to the attention of our readers."

DOMESTIC INTELLIGENCE.

A very interesting pamphlet has just been received by the Editor. It contains the letters of Messrs. Smith and Mills, who were sent by several Bible Societies, through the western and southwestern parts of the United States, for the purpose of ascertaining the state of religion, and the means within the reach of the people of obtaining religious instruction. We shall occasionally present to our readers extracts of these letters. In our present number we give

A VIEW OF LOUISIANA.

New Orleans, April 6, 1815.

Dear Sir,—The State of Louisiana, having lately become an integral part of the Union, deserves the attention of the public. It has imperious claims on the attention particularly of the religious public. The finger of Providence seems to be pointing this way. Recent events in this quarter at once arrest our attention and elevate our hopes. We refer to the late wonderful deliverance of this country from an invading force ; and to the subsequent distribution of a number of English Bibles and French Testaments. Perhaps there was, in the wisdom of divine Providence, a more intimate connexion between these events, than is obvious to the world. Even the most heedless and stupid of the inhabitants cannot but recognise the hand of God in the salvation of their country.—And perhaps they were thereby rendered more willing to give a favourable reception to the word of that God, who had so lately appeared for them in an hour of peril and distress.

In 1810 Louisiana contained 76,556 inhabitants ; 34,660 of whom were slaves. Since that time its population is doubtless considerably increased : but to what amount, we are not able to say. The principal settlements, out of New

Orleans, are the following. Those on the Mississippi, extending thirty miles below New Orleans, and above to the northernmost boundary of the State, are almost wholly occupied by Frenchmen, Acadians and Germans, who speak the French language. The settlements in the counties of Attakapas and Opelousas are very considerable : and have a mixture of French and American inhabitants. Those on the Red River are chiefly inhabited by Americans.—There are in this State two Methodist circuits : but there is no Baptist preacher, as we could ascertain : and out of New Orleans, no Presbyterian minister. A very large portion of the State has never, as we could learn, been visited by a Presbyterian preacher. Many of the American inhabitants were originally Presbyterians—and very many would rejoice to see a respectable missionary among them. It is therefore of immense importance, that some one should be sent to explore the country and learn its moral and religious state ; and introduce, as far as possible, the institutions of the gospel. Such a man might not only be useful to the Americans; he might exert a very salutary influence on the French also. He would doubtless promote the farther distribution of the French Scriptures. Religious Tracts, in that language, might be very soon circulated among the people. And a prudent and diligent use of such means, we have reason to hope, would result in the happiest consequences.

In West Florida, the attention of some of the inhabitants was not long since called to the subject of religion. Many of them solicit for Bibles, whenever there is a prospect that they can be supplied, which is very rare. There are some American families in this part of our country, who never saw a Bible, nor heard of Jesus Christ. There are some hopefully pious persons, who cannot obtain a Bible or Testament. These facts were given us by a religious teacher, who had been among the people of whom he spoke.

New Orleans would no doubt be the principal station of a Missionary sent into this State. It therefore deserves a description. When the census was taken, it contained 24,552 inhabitants. At present it contains probably 30,000, as many as 12,000 of whom are blacks. And

whether we consider its population, or its commerce, it ranks among the most important cities in the Union. More than half the white inhabitants are Frenchmen :—the remainder are Americans, from almost all the States :—and a few foreigners. Until lately the Romish religion prevailed to the exclusion of every other. But for some years past the city has been occasionally visited, by protestant preachers of different denominations. Mr. Chase of the Episcopal church was in the city three or four years, and established an Episcopal congregation. Mr. Hull, originally from Scotland, supplies this congregation at the present time.—The only protestant place of worship in the city,* is an upper room in a building erected and owned by Mr. Paulding, a pious Baptist. This gentleman has devoted this room to the interests of evangelical religion. The state of public morals is extremely deplorable. Sabbath-breaking, profanity and intemperance prevail to a fearful extent. Yet there are in the city many respectable families, who are the friends of good order and morality. And there are some pious persons, who sigh daily for the abominations committed there. All these would hold up the hands of a faithful minister, as Aaron and Hur did the hands of Moses : and it may be, that the hosts of Israel, though few and scattered, through the blessing of God, would prevail.

The Louisiana Bible Society was established at New Orleans, more than two years since, when Messrs. Schermerhorn and Mills visited this city. Already has this Society, although its internal resources have been small, done much to promote the interests of religion, in this State. It has aided in distributing 300 English Bibles, the donation of the New York and Mass. Bible Societies,—and it has given out near 3,000 French New Testaments. But still this Society needs the fostering care and the active services

* " NEW ORLEANS, Aug. 1.—On Thursday last, the 27th ult. the corner stone of a Protestant Church was laid in this city. We hope that piety and morals will flourish under the benign influence of the Great Author of all good ; that the people will acknowledge the great and important truth, that 'It is righteousness alone that exalteth a nation.'"

(N. Eng. Palladium)

of some missionary man. It is a fact that ought not to be forgotten, that so lately as last March, *a Bible in any language could not be found, for sale or to be given away, in New Orleans.* And yet *eight thousand Bibles* would not supply the destitute in this State.

Our appeal is to the christian public.—What shall be done? Shall we leave one of our fairest cities to be completely overwhelmed with vice and folly? The dreaded inundation of the Mississippi would not be half so ruinous. Now by divine assistance, an effectual barrier may be opposed to the flood of iniquity. And is the liberality of the christian community exhausted? Have you no Bibles to give: no missionaries to send? Are there no men of apostolic spirit, who desire not “another man’s line of things made ready to their hands?” Then is the case of this city wretched and hopeless indeed.—But surely the cry of some of its citizens must be heard. It is earnest and importunate. It is continually sounding in our ears—Send us some one to break to us the bread of life.

Your affectionate friends and fellow servants in the gospel.

—00:43:00—
FOR THE CHRISTIAN MONITOR.

RELIGION THE TRUE GLORY OF MAN.

It is no impropriety of language to say that man is *naturally* a depraved being; that he is *by nature* prone to evil, and averse from that which is good. *It is the state in which we are all born into the world.* The Scriptures use this phraseology to distinguish the moral condition of fallen man, antecedent to his conversion, from that regenerate and holy state into which the soul is *supernaturally* introduced by the power of the Spirit of God.

But there is another, and more strictly philosophical sense of the word *natural*, as it signifies whatever is suitable to the constitution which our Creator has given us. In this view a state of depravity, or rebellion against God, is the most *unnatural* thing that can be conceived. It is the perversion of our faculties, the destruction of our happiness.

Look abroad upon this animated world. You observe that every sentient being

dwells in some situation adapted to the constitution of its nature. As the constitutions are various, the situations vary also. To take a single plain instance—Many creatures inhabit the surface of the earth, others have their abode in the waters. That situation which is suitable to each, we may take leave to call its *proper element*; and in this element it finds its nourishment, its scene of activity, and its sources of enjoyment. Immerse a bird, or other animal of the land, into the waters, and it soon miserably perishes. Bring a fish from the waters upon dry land, it languishes and dies in like manner. These facts are obvious and known to all; but few think of the analogy which they ought to suggest to our attention. What is the proper element of human nature? We know indeed that man is an animal. By this part of his structure he is connected with the objects of sense and of appetite by which he is surrounded. But in the complexity of our constitution we find a far more dignified and important part.—We have rational souls, capable of knowing our glorious Maker; of feeling our obligations to him for his goodness, our responsibility to him as our Lawgiver and Judge; of exercising communion with him, and enjoying in that communion a felicity more exalted and pure, as well as more durable, than any which this world affords. In a word, we are moral creatures, in a state of training under the government of God, and destined to an eternal retribution hereafter. It will appear, then, that religion is the appropriate element of man, considered in his better part. His capacity of religion I take to be the surest, and certainly it is the noblest attribute, by which he is discriminated from his fellow inhabitants of the earth. Contemplate the human soul. Admire the vast reach of its intellectual powers, the rapid and wide-roaming excursions of its imagination, the boundless grasp, may I not say, of its desires. Our globe is too little, the creation is too poor, fully to occupy such faculties, or to satiate such desires. The soul instinctively pronounces these things insufficient to satisfy its cravings, in the language of restlessness and discontent; and shows, amidst all its blindness and wanderings, that its only rest is to be

found in the bosom of its God. To lead us to that rest is the very business of religion. It displays an all-perfect Deity to the view of our minds. It humbles us in the dust before him, as we assuredly ought to be humbled, on account of our vileness and transgressions. It cheers our sinking spirits, and brings us nigh to God in reconciliation, love, and confidence, through the amazing, heart-subduing "redemption which is in Christ Jesus." It seals the free remission of sins to the troubled conscience. It arms the believer for the *holy war*, and secures to him that strength from above which may be necessary to the accomplishment of his victory over all his enemies. It inspires the hope, sometimes the full assurance, of an "exceeding and eternal weight of glory," to be received and enjoyed in the blissful world above. I venture to say that even a small degree of this hope is more consolatory, more precious to the sincere Christian, than all the delights and grandeur of this vain life would be without it.

Here are objects to engage forever the inquisitive and studious powers of the soul, and to expand it with ever-growing admiration. Here are enjoyments sublime and unfading, adapted to our nature, and more than adequate to our largest desire. Here is a prize worthy to be contended for with the utmost ardour and perseverance of activity. Under these impressions the soldier of the cross travels, struggles, and with invincible resolution fights his way through hosts of foes; animated by the voice of "the Captain of his salvation," and cheered with many a sweet foretaste of the blessedness reserved for him in the heavens. After a few years of conflict, he enters into that "fulness of joy which is in the presence of God, and into those pleasures which are at his right hand for evermore."

If this representation of things be correct, it follows that a state of sin and alienation from God, is most perverse, absurd and degrading. In turning away from God, man forsakes the only object that can make him happy. He madly despises celestial mercy and peace, for the sake of trifles which "perish in the using," and which, even while they last, can never satisfy his wishes. Without

"the light of God's countenance" beam-ing upon the soul, this universe is in re-ality nothing but a dark and miserable wilderness, full of death, full of ruin. The sinner may dream, for a season, that it is otherwise. He may amuse himself, for a little moment, with idle fan-cies and fleeting gratifications. But the truth must soon burst upon his vision in all its terrors. O that men would be wise, to consider what is their glory; to renounce the ways of iniquity with the abhorrence which they deserve; and to aspire after that "crown of righteousness," which God the righteous Judge, will bestow upon all his faithful servants at the last day!

PHILANDER.

CHRISTIAN MONITOR.

HALL'S SERMONS.

There has recently been published in this country a volume of sermons, by Robert Hall, A. M. a member of the Baptist Society in England. We would recommend this work to the perusal of our readers. Hall is a man of learning, and of most splendid talents. His eloquence is not of the fashionable sort, full of conceit, abounding in mixed figures, and metaphors pursued in an extravagant way, but of that species which consists of profound reasoning, and powerful feeling: the force of which is, of course, acknowledged by every man of unsophisticated taste and feelings, whenever he understands the language in which it is expressed. These sermons will last;—and when the laboured, and frigid dis-courses, which popular literary journals recommend with a warmth of zeal pro-portional to the preacher's coolness, shall have been utterly forgotten, the name of Hall will be remembered, and "he being dead, will still speak."

We were so much pleased with a pas-sage in the preface to the discourse deliv-ered at the ordination of the Rev. James Robertson, that we cannot forbear mak-ing an extract from it, for the gratifica-tion of the readers of the Monitor; only premising that Mr. Robertson is an Inde-pendent, and, as we have before men-tioned, Hall is a Baptist.

"If it [the sermon] have any ten-den-cy to do good beyond the occasion of

" delivery, by reminding my highly esteemed brethren in the ministry, of the duties and obligations attached to their sacred function, the end proposed will be answered. The worthy person to whom it was addressed, gave a specimen of his liberality, in engaging me to take so leading a part in his ordination, " when our difference of sentiment on the subject of Baptism was well known ; a subject which has long, unhappily, been a frequent cause of alienating the minds of Christians from each other. How much is it to be lamented, that the Christian world should be so violently agitated by disputes, and divided into factions, on points, which, it is allowed, in whatever way they are decided, do not enter into the essentials of Christianity. When will the time arrive, when the disciples of Christ shall cordially join hand and heart with all who hold the head, and no other terms of communion be insisted upon in any church, but what are necessary to constitute a real Christian. The departure from a principle so directly resulting from the genius of Christianity, and so evidently inculcated and implied in the sacred Scriptures, has, in my apprehension, been productive of infinite mischief ; nor is there room to anticipate the period of the universal diffusion and triumph of the Christian religion, but in consequence of its being completely renounced and abandoned.

" What can be more repugnant to the beautiful idea which our Saviour gives us of his church, as one fold under one Shepherd, than the present aspect of Christendom, split into separate and hostile communions, frowning defiance on each other, where each erects itself upon party principles, and selects its respective watchword of contention, as though the epithet of militant, when applied to the church, were designed to announce, not a state of conflict with the powers of darkness, but of irreconcileable warfare, and opposition."

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OBITUARY.

It is with anguish of heart that the Editor announces the death of the Rev. DRURY LACY ; a man whose praise was in the churches of Christ in our land.

He had for some time been afflicted with a calculus, and went to Philadelphia in hopes of obtaining relief by a surgical operation.

The following extract of a letter from a friend, dated Philadelphia, Dec. 6. 1815, communicates the result of the experiment.

" The Lord, in infinite wisdom, has taken to himself the spirit of our late mutual dear friend, the Rev. Drury Lacy. He died about 4 o'clock this afternoon ; and as he lived, so he died, the death of the righteous.

" The operation was performed on Monday week, in the most successful manner, and in the short space of seven minutes. The most sanguine expectations were entertained, by the family, that he was doing well, until the evening of the Lord's day ; when a sinking was manifest, and the restoratives made use of had not produced the desired effect.

" An unshaken confidence in the mercy of God through Christ Jesus the Lord, was his repeated declaration : and this to a degree surpassing the anticipations which had been formed in the time of health. Not a murmur, nor the least impatience in the time of severe pain, was discovered by any of the family."

Thus died this eminent servant of God. What makes the event still more affecting, is, that shortly after Mr. Lacy's departure from home, his excellent wife was suddenly carried off by a violent disease. His physicians forbade the communication of this intelligence. The first notice that he had of this change was given, no doubt, by the joyful greeting of his much and long loved companion, in the realms of glory. That they are re-united, beyond the power of time or chance, or death to separate them, is the best consolation of their mourning friends.

Reader ! Be not slothful ; but the followers of them who through faith and patience, inherit the promises.

We hope to give hereafter a memoir of our honored and much loved friend and brother.

DIED, on the 8th inst. at the Glebe-house, Lunenburg County, the Revd. Dr. JOHN CAMERON, in the 71st year of his age.